M2437
Thursday, August 25, 1974

Lunch
Barn

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: Exactly right!
Ed Luthrop
~~Person~~: HM? Pardon?

MR. NYLAND: Did you ~~xxxx~~ measure it?
Ed Luthrop
~~Person~~: Did I measure it? No, I didn't.

MR. NYLAND: It has to be 78 and a half inches.
Ed Luthrop
~~Person~~: 78 and a half inches! That's way too much. you'll get all the hums ~~I was in the~~ in the kitchen.

MR. NYLAND: Yea, but that's what it has to be for me ~~from~~ - ~~from here~~. It catches all my noises ~~the five voices.~~
Ed Luthrop
~~Person~~: It can't be imagined?

MR. NYLAND: Yes. It can. So here we are, huh? Two weeks ago I was here. And a week in between. Eventful. Very interesting. Sometimes one has experience --experiences you really don't want to experience. Thinking about it, one hopes that you can avoid it. There are always little indications that may mean that a road goes one way and you don't like it. So you try to do everything possible to avoid even having to make a decision. You look at little influences or certain things that take place and you interpret them. And you say no, I don't believe that ~~I've~~ has that kind of a value, because if it has that value then I know I have to go to the right. I don't like to go to right yet. I think the left is probably just as good, and I don't think it makes any difference to God if I go to the left provided I keep on being alive and I keep on Working and I keep on tilling the soil.. So you go. On that

kind of assumption. Maybe you say "oh, maybe I can get away with it." Maybe I don't have to interpret certain indications in the way. And ~~sp,etjomg ja½ems tjem/ ,aube upi're wrpmg/ ,aubr tjere os sp,etjomg up~~ spmething happens then. Maybe you're wrong. Maybe there is something you have to consider. It takes a long time really to become acquainted with that necessity. Such postponement, not knowing of course, but mostly based on hope. An interpretation of a certain kind that you--you don't like to have an experience. One starts to consider that within oneself. You start to think, and you ~~feel~~ fear you consider what it ought to be. You look at it. If you actually could know--you get stuck, one doesn't. And you say but "why shouldn't I know?" Because after all I'm on this Earth. I'm trying to fulfil a certain function and I try to have a conscience about what I am doing and thinking how I should do this and that with consideration, without any particular desire or selfishness, ~~an~~ and still there seems to be an obstacle. Then one asks; "Can God help me? Will He tell?" And the answer is "No," It is not be be told that way. It is a different language you have to learn. You can call it the language of your Karma. And the study of such a Karma; of what is needed for oneself; what is there that has to be solved; maybe, what kind of obstacle has to be in the way in order to atone for previous lives. To what

extent is it even attributable to conditions of the stars, astrologically, or the particular sign which is influenced by certain planets and certain conditions? And of course one becomes interested in that also if you could explain it. It does not change the fact that you have to accept it. And it is not a defeat. You see, the acceptance is based on reasoning on actually consideration--the consideration of all different angles which might influence to the extent that one has knowledge

and to the extent that one has prayer. And wishing to find out and sometimes coming to a conclusion that one does not know and perhaps even is not supposed to know. But that the kind of a knowledge can only be acquired by experience. So that no one really can tell, not even your astrological chart, because all it will give is a certain statement of facts taking place in one's life in accordance with the law. And still one is subject to that kind of a law regardless of what the law is. And the experience of the law in one's own life is the source of the information that one is after. So that then, after having gone through it the knowledge that has been acquired, one sees it very clearly, can only be reached by means of going through the experience. That is the teacher. That is what is there within a person that can become a teacher? Based on the experience of one's life and not avoiding influences which are apparent or which cannot get around--one cannot get around them, and which must also be active in accordance with another law, which happens then to touch at that time the law of one's own life. And a combination of the two, or a crossing of them, or temporarily being under the influence of certain laws which, after they've had their influence on one, again can continue in different directions away from one, like the Sun comes up in the morning and in the evening disappears after having done what was his duty during the day.

And so I am glad that certain things still can be eaten, that acceptance requires first a consideration of what may be causes and what will be effects. What will be results as far as one can foresee them and in the acceptance of that what is unavoidable, one ascribes it to the necessity for the acquisition of knowledge which can only be obtained that way by talking about it and not by theory, and not by well-meaning people advising. After all it is one's own experience which has to be lived and which has to be adjusted to the capacity of one's own wish for an understanding. And so one goes

through that - I say more consciously and conscientiously - in the wish to accept that what is with an open mind, and open eyes and an open heart, to see what it has to lead to. And to pray to God to make it, if He can help it, understandable. Not to take it away but simply to go through it and use it as a means for further growth.

Now let's look at experiences of that kind particularly when they are a little disagreeable, not easily to be understood even when you are looking at the possibility of such an experience in advance, being confronted by it. Because there is a road through the experience, or the experience causes within one a road leading to further understanding of one's life. And in the midst of all that, one remembers that there is no reason to worry, that all such things are giving -- given temporarily as an experience which will not last and which need not leave any particular remem -- remembrance. Or if they do, if they also have a certain language to tell oneself what ought to be done with the future so that then one be -- it becomes profitable to one to live through such experiences. I say this because, quite logically, in such a time one starts to think a little bit more about the value of life, the value of past experiences which have led up to the place of the present and where one sees then to what extent one can profit by what has happened already. And looking at it in a certain way of gratitude, to have come to a point in which one actually wishes to continue to see. Because it would be terrible if one doesn't what to see any further, if one wants to face that what has been so-called, given, but which one can explain for oneself as something that has to be experienced regardless of the knowledge of where it came from. And ultimately, having digested it, and having extracted from it whatever may be as food available, and to utilize such food for the possibility of further growth, that then through the experience, and even during the period that one is sustained with a certain wish. If this now can give

me what is needed, if I can go through it, consciously without rebellion, if I can take that what apparently belongs to my Karma then in the full acceptance of such a Karma, I will not have to return. I do not have to face again similar situations because once and for all that experience in my life can be done away with and one becomes ready for

different things of a kifferent kind of nature. You see this is really the way one should look at one's own life. A little beginning and there is an end of this life on Earth. There is a period we call life time in which one experiences variety of different influences as a result of Life within oneself manifesting and receiving, because of certain organs of

reception; influences which are food for oneself trying to digest whatever is possible and eliminate what is of no use any longer, and proceeding gradually in one's lifetime with the years added one after the other to a final conclusion which one then, without any question, has to accept. And the hope that can exist that in that kind of acceptance of one's death, there has to be a realization that it must be for a very

definite purpose, wishing to continue to face it, not trying to avoid it, but perhaps trying to alleviate it or to prepare oneself as well as one can, make it creating constantly such conditions which will be more and more conducive to a fuller understanding. An understanding of course of objectivity, an understanding of, you might say, the hereafter, an understanding of the continuation of Life in a different form. And having fulfilled during this lifetime all that one is supposed to do and even a little bit more. Not just in accordance with the requirements of Mother Nature, because that will be exacted in any event, even if one doesn't like it. But a man faces his life in a different way; when he is a man he considers his life in accordance with natural law as a necessity

And then something is within him also as a possibility now, potentially, only outlined very faintly having to do with the possibility of growth and further existance and freedom from the laws of Naure. That within a man becomes his conscience. It is fed by means of experiences which point to mechanicality, to automatism, to self-vanity, love, aggrandizement;

all kind of nonsensical things in ordinary life which gradually will lose their value because they have to be lost anyhow, You're not going to take your mechanicality with you. But the kind of form that one has within one's life has to be fed so that it can learn to understand different kind of laws, and not only be dependant on an interpretaion of the existing, of an exploration, or a hope for the future, extrapolation of the that what might be based on that what is now. But there has to be an introduction of a different kind, not only the hope but an actuality within oneself which can grow as one goes along, constantly being fed if one wishes that form of an objective entity within oneself which is already free and which has to be acknowledged because it is the sole reason for survival and the sole reason even for existing on this Earth.

So I am quite happy to be here. Because you see what I mean with Work. It has to become an experience. And then the experience becomes your teacher. You have to become completely independent when you live your own life. You have to establish within yourself an assurance of truth. You have to know without any doubt and without any further questioning. You have to know what you are. Because only on that basis will it be possible to shed all of your clothing, all your different coverings, all your different manifestations which hide. That you are willing to part with all of them and you can only do that when there is something within you that speaks. That says simply, "I am here, don't worry about the future. Don't even worry abput the past. Don't worry any longer about Mother Nature." There is no worry anymore. It is of no necessity because

one has paid by means of experience for that what has been given and the whole problem is to change property of that what was assumed to be proper, or assumed to be a property of oneself into the actuality of a realization of an existence which is then, without any further questioning, absolute. That is the aim of Work.

So that within a person this particular potentiality starts to continue to grow, having been conceived at a time of suffering and at a time of having to experience certain conditions of Life which were naturally given that one in the acceptance takes the upper hand. Simply saying, that what I have to accept has no further sting; I take it. It is that attitude of positivity that will save a man because then he is not further dependant on the conditions as presented by other people, or the criticisms that they may have. Within himself there has to be an assurance of his conscience, that he is truthful regarding himself. This determination, I think, comes gradually. It is not that easy. One has to be on the alert constantly and the alertness requires in time a loosening up of interpretations of alertness; a freedom which is necessary in order to continue with the results of the experiences of ordinary life which then have left a deposit within oneself which has been used as a deposit to be invested and reinvested into a level of being which is different from the level of Earth. That is the investment when we talk about depositing that what is really one's own and that could be used, if you have that kind of a check book, a personal one, which only can take that kind of money out of the bank when you sign the check. Your check is wotthless without your signature. And you cannot have empower of attorney on such bank accounts. It's entirely your own. And what will give you the power, even to wish to write a check, is the affirmation as a result of experience within your life which has created the deposit and which then can become vocal in the form of writing a check. You write a check on your experience. Experience has given you a means of ,

not only investing within yourself and in your self and in your capacities and in your talents, but it has given you at that time a very definite assurance that that is the only way one can ~~grow~~ go. And that with that it is necessary to understand oneself sufficiently that the ~~new~~ teaching is now within oneself and has taken over from ~~present~~ any other kind of influence from the outside world.

Of course this includes a variety of different methods of teaching as promulgated by different people who are quite willing to part with it or who feel that it is a necessity for them to talk about it. Because maybe they also have a certain function to fulfill and maybe in that fulfillment of that function we can profit. But we still have to take it in. We still have to digest it and eat it because if we don't, it remains still the property of the person who has written about it or ~~who~~ has talked about it. Gurdjeiff lived his life in order to give food that could be used. And when it is used Gurdjieff becomes part of you. And ~~we~~ perhaps even that is ~~even~~ not the right way of saying it because Gurdjieff was also that kind of channel through which knowledge passed and being received as knowledge could become understanding within oneself. The question ~~that~~ I really mean is that you can become completely independant of any moderator, that you can become completely independant of me. ~~Because~~ that it is not necessary for me to be here too long. I'm not saying that I won't be, but I wished you to understand that it is necessary to come to realizations about yourself and your life, but you must know that things on this Earth have an ending and that during the period of such considerations you have to become quite serious about what is going to happen to you. What will you do? The same way ~~as~~ of course as I face my own problems; What will I be and what should I try to become? And so ~~on~~ in all of this there is a kind of a lesson.

We have new people. They want to be influenced when they come. We have a group. We have to tie them still together. I am making preparations to establish a corporation. I will remain the head. But I have to define who belongs to--there are going to be two corporations, as it were, established by law, so as not to create any difficulty in case I die. So that then such whatever there are as assets can be transferred to a group which is represented by a corporation and a few people who have to become responsible for the maintenance of such corporation. There is a land corporation, Chardavogne Land Corporation, already established. There is also a Chardavogne Activities Corporation, also established. I'm in the process of defining the requirements for such corporations for that what I wish to incorporate within the aim of such a corporation existing, an aim that has to be clearly defined without any difficulty of interpretation, but very simple. The aim is a group wishing to work together for their own good, for their own growth, for their own education, with the help of each other, establishing in that process a bond of fellowship, and as a whole creating a unit, an entity which could be self-sustaining. That is really all. It is so simple. I want to tell you that, because I do make preparations by trying to look into the future. And although I don't have a crystal ball, and I don't know exactly how certain things will grow I do know that when the principles are established of truth and sincerity and simplicity and honesty one can expect the fruits to be in accordance with the seed.

You have to look at this Work as something that can grow up, very much the same as ordinary growth takes place on this Earth. A man is not born overnight to his full stature. Thoughts are not crystallized just like that, to be available as expressions of the mind. A process has to take place which we call the influence of time, in which different activities are connected and then forming gradually different

entities and because of the proximity of such new entities, new possibilities can exist for a further exchange and again and again a building up, a splitting up of cells making two and out of two making four and out of four making sixteen. And this progressive changing we see all the time in the experiences whenever one watches a growth process. You see the brains in a man are not born immediately and surely not developed when he happens to be born on this Earth, although he was conceived about ten moon months earlier. And when he then starts to become acquainted as it were with the Earth, and starts to breathe on his own, his feelings start to develop. And after some time the different organs become more perfect, including sex. All such growth possibilities are inherent in the original germ cells, sperma and egg, and when the combination takes place and conception then is an established fact, life starts to begin for that future man. Work takes place in the same way. There is a concept somehow or other existing which has a certain influence - sometimes you cannot trace it and it may be something existing in the outside world of a psychological value or even manifested in a spiritual form or a physical form -- and that is a man and he is at certain times open as a result of his own experiences. And at a certain time this openness enables this kind of a influence on a man to penetrate into him and make a contact on account of ~~each~~ which there is a conception of the wish for continuation of life.

And so Work starts to grow. And it is then that it is necessary that certain directions have to be given of how it can grow in the best way without the loose--the losing of too much--the waste - too much energy. And so one starts to say first: self-knowledge; to see what actually is there available for the purposes; to Work with and on to you to be used for the planting of further seeds. To see that that when one then can use is reliable.

And this self-knowledge is simply a process which one wishes -- by means of which one wishes to find out through the knowledge of one's self what is the actuality of one's own existence on Earth as a man, as a personality. And that process starts by a simple something we call observing. It's a process of learning. It's a process of having impressions and to see that such impressions remain unsoiled, that they remain pure in the reception, that they are not affected by premature interpretation or interference of other thoughts, that they are there to be collected in order to be used afterwards of the purest form of knowledge in the experience of oneself then becoming an understanding which is also pure, which also becomes essential, which also becomes of a certain quality. What is quality? That what one appreciates, that what one wishes, sometimes to possess, that what one wishes to use because there is nothing better. Quality in itself has a level of being and one wants a certain quality for a certain purpose. That is why one talks about the quality of a man, so that then that quality will measure the man. Sometimes we say essentiality but quality really goes deeper than that. It is the reliablility of essentiality which determines ultimately the quality of a man's character. Those qualities we call principles, principles which are guidelines of life, which follow the conduct for the person who wishes to become a man, to act then in accordance with understanding of what is possible as the highest quality of a man to become a real man in the sense again and again of the highest possible quality of such a man in which the principles of character have become manifest in the way he is conducting his life and in the way he has become responsible for the expenditures of the energies which have been allotted to him.

And so in this process starting to become acquainted with oneself as a result of observation, inherent in observation is acceptance. It is not apart, a part from it, it is not outside of it. It is not something that comes close to it. Acceptance is within, in it. Only

awaiting the time to grow out. When the time is proper, it will come. When you plant a seed and there is the stem coming up, there is a time at which a flower will start. Not until several leaves have been made, not until the plant has reached a certain height in accordance with very definite laws for growing of plants. But that what is the beginning, as an embryo of the flower, is there. And then one says, a flower unfolds. It means it is folded within and it is now unfolding, that is, the

folds disappear and the essential quality in the form of a flower becomes apparent. So acceptance becomes apparent to a man who continues to observe. And observing, within the process of observation, that what is to be observed as a requirement leading up to the possibility of full acceptance, using the word 'impartiality' to indicate what is meant and explaining that a little but by saying that impartiality means freedom from identification. Because when we use that word 'to be identified' we are on common ground. We know what is meant by being identified with certain things of the outside world, and identified with oneself. It is that certain energies are used for the recognition of other energies existing, and that one wishes to continue with giving that energy for the sake of creating within oneself a balance. So that it looks sometimes as if one could not live any longer without identification. You can call that self-love. You can also start with saying it is self appreciation. It is also based on an assurance that one is alive and that you would like to continue with having that assurance which is then pronounced in ordinary terms of subjectivity. And one doesn't wish to part with that because you would lose your balance. You would lose your reason for wishing to live. And so one cannot say immediately, don't be identified. It is good to know that that is the problem. But

the question of non-identification leading to impartiality has to be

solved in a different way, by giving a person gradually more and more assurance of that what is his own and that what can be built by him then becoming his possession. So that then the ephemeral knowledge given to him by Mother Nature and culture and education can be dispensed with, and he can learn to stand on his own feet the same way as he learned to live his own life when he was born and started to breathe on his own. And so if we call that an unfoldment, this process is spiritual unfoldment. The gradual recognition of a different form of life as life itself, not in the form we are familiar with, but life within one's inner life. And still you see it is not finished because the same way as that what is necessary for a man not to live by his mind alone and in combination with his feeling; he has within himself a desire for the continuation of his life, strangely. perhaps seeing it as a necessity for the wish to create the next generation in the form of children. There has to be a very definite desire on his part to wish that continuation sometimes carrying his name, sometimes leaving to his children that what was precious to him, sometimes in the form of mundane material, sometimes in the form of spiritual values so that his child can profit by the existance of the father and mother. And it is a right as a man has this very definite ambition.

And so it is with spiritual birth. When there is a flower and one feels that it is a necessity that it has to continue to bear fruit. Also that is inherent embryonically within a flower. So now the question of impartiality has to lead to a different kind of entity, a freedom of existance which we simply then call simultaneity. In order to become free from the time which now is still inherent in this addeptance process. The same way as a father wishing a child, wishing then to become free from his own time when he dies. So that then his son or daughter can continue to live. Simultanaity is only a concept to set this acceptance free. So that then it is no longer of this earth. That

it has no further desire even to wish to exist here. But that it has b[illegible]x then the means of being able to exist - I wouldn't say everywhere but at least on a different kind of a level.

END OF SIDE 1

MR:NYLAND: And so out of this understanding of acceptance of oneself totally the question of a hundred percent acceptance, doing away with all wishes and desires, all projections of that what is a wish for the future, all (Feelings) call it liking and disliking, all freedom from criticism, just the acceptance of I am this, I am that, I am this at one time, I am that at another time. I just a walk. I just am and have a being. I just have a body. This means in the acceptance there is no further dimensionality of space because it is an existance by itself without wishing to be defined and I need ordinary space dimensions to define my existance. This existance being accepted is not further subject to description.

And then I face the second difficulty of the time of my life because I'm still subject, regardless of space dimensions, to other dimensions belonging to a certain kind of food for the maintenance of my life which I call time. In which then, that what is alive is allowed to live, to fulfill all its functions that are required and to submit to the different necessities of fulfilling responsibilities all during a lifetime, all during a time when this time is possessing me: The time between my conception and my death. At such a time, my time leaves me and disappears. It ceases to exist. It has no further use for anything because it was my own unique subjectivity. And so when this body dies there is no reason for that kind of a time concept to continue to exist. And so I realize that even if I become freer and freer in the acceptance of my self, my body, my personality ultimately, my form of thinking and the way I happen to feel -- all of that -- perhaps I can

become more or less objective to. I still have to settle the question "How will I leave this Earth?" If I can understand time for what it is, if I can understand the reason for the subjectivity of time attaching itself to me, that that what then disappears when I die will eliminate the time. Then I can see that that what at the present time exists and which is still the subject of my time, I eliminate the time influence by creating something that is independant of time itself. Because if there is a possibility in the concept of time to see that it is not always the time which comes to me, but as it changes into time which goes away from me, then I see the solution. Because I say, that's time which is a moment when there is a change of direction, my time becomes one level and then I wish to attack it. If at such a time I can make time stand still within the presence of myself. If it is possible to understand the future and anticipation, at the moment when it changes in a different direction and becomes my past and memory, then if I can hold on for one moment at that time when that change takes place, I will take away the power of that time, and then the concept of a moment becomes my own. I substitute subjectivity of time for the objectivity of something I call Heropass, not time anymore. I take away the connotations of time but I substitute simply a name for an entity of a different kind of time concept which then can apply to a different level of being and which starts -- such a level starts with the experience of a moment. My true awareness is capable of the acceptance of myself and also of the understanding of a moment existing. Because ~~on~~ in the ~~that~~ process of awareness my mind, which functions regarding anticipation and memory, does not function any longer in that ordinary sense of unconscious activity. It functions as an amazing quality inherent in awareness. Even I say it is perhaps not as yet a full awareness when it is only a moment and all that I need then at such a time when I realize this is to find ways and means to continue this kind of a moment entity into an expanding time. Like I say my world, the world of my own living

in relation to the Earth, in relation to that what I am within myself and that what is within me, my world, represented by my mental activity and my feeling centers and my physical center or that where my nerve centers center within to make that what is actually the indication of physical existance is concentrated at the base of my spine. If I can see that world of mine in the relation to expanding it into a solar system and expanding it further and further into all solar systems, expanding it into one Milky Way, expanding it into all Milky Ways existing in the Universe and expanding it into the totality of the Absoluteness of the Sun of our Lord. Then I see that there is the possibility of the extension of a moment in the form of expanding and not in the form of the endurance required for a time length. I see in it a freedom of this time dimension and then I say, it must take place then at that moment. And so I coined a phrase, simultaneity, at the same time, in which time is eliminated because of the sameness of events.

And so I see in this development of Work three steps: First, observation, the wish which precedes it as a result of a contact I say in which a conception starts of a determination of a possibility that might exist as a reality when I then start to believe in a something which could form for me a way out of the dilemma of death, followed by my wish to become acquainted -- to see, as one says, myself, in all kind of manifestation, not limited to any manifestation. All manifestations of the physical body allowed by type and by physical appearance to me, whatever the capacities are for expression by means of physical means, by means of that what is activity in my feeling, whatever I call that and however it starts and whatever it leads to and whatever the present expressions are of such feelings and the deepening of such feelings becoming emotional -- all of that is an activity, a manifestation of my life. I include my mind as a thinking process, a process which is complex because of the variety of different activities within the mind taking place

sometimes at the same time, or in any event relating to each other, but not necessarily flowing over into each other and not becoming an entire unit because many thoughts can be in my mind which are contradictory. And aside from the question of how my personality has grown up, and in what particular kind of condition it happens to be, of not being able to make a living out of that what is given to me. In a relationship in which all the different activities are very far away from a balanced state and quite definitely are not producing a harmonious chord. All of that, I say, I will accept for myself as an activity of an expression of the manifestations of life. I wish to accept all of that, but I want to observe all of that, whatever is within my range so that I have full knowledge of what I wish to Work with. When I have observed enough when I have applied as often as I can the rules of non-identification, of changing alertness into a concept of awareness, even if it is not completed, and even if it is not totally pure, the attempts I make, and making deposits in the bank without wanting to withdraw it as yet. The knowledge that I gradually get of myself when I happen to live by myself thinking and feeling, meditating, contemplating, considering, whatever it may be, considering myself in relation to activities towards others, thoughts becoming an action of wishing to do something, to give to be considerate to be attached, not to be attached, to feel that ~~this~~ it is necessary as if under a compelling influence that one has to do this because something drives one, or there is a conscience that tells you you have to behave one way or the other, and avoiding the possibilities of lying, of being hypocritical, of really seeing that what is necessary, at least for the ordinary man to become. So that then there is a soil in which certain things can be planted with happen--having a reason and a hope for success. How in God's name do you think that you can Work on your spiritual develppment when you don't pay attention to your ordinary

life? That's the first requirement, when you observe yourself. Even impartially you become acquainted because you're not such a fool. Immediately whenever there is a result of an observation your mind comes in and tells you about it. But this time your mind cannot fool you anymore, because together with an objective fact which has become objectivity within you so that it cannot be disturbed any longer by any interpretation of the mind, it still remains a fact to be reckoned with whenever you wish to use it for the purpose of building further. You must understand this that this question of objectivity does not prevent you from becoming critical. But you have to have something to be critical with, so that that what you are using is not falling apart as a result of further rationalization processes. But the observation process is essential. That is where the seed will be planted for the possibility of a spiritual enfoldment. That takes place within your essence and it is fed by the cries of your magnetic center. It wishes that freedom and it looks forward to the possibility of the existance of a Kesdjanian body as the first step of

freedom, wishing then as magnetic center, to help to form a conscience which can function and which can serve as a guide line and which then can demand a fruit in the form of consciousness, in the form of a Soul.

And so again there are the three: physical body. Inherent within a physical body is a desire of survival. This survival for oneself takes on the form of the creation of a Kesdjanian body. And each creation, having a purpose inherent in the creation, wishes to create further a body of a Soul. Each plant has a desire to create a flower with a purpose to create a fruit. Because only after the third step is it possible to reach freedom from the first step. That is the Law of Triamomia. That means that when the third step has been reached, the possibility of freedom starts to exist because then there are three. If they are sufficiently strong and fully enough developed, they will be able to combine and become

one. It is as if at such a time a moment starts to exist as a concept of the combination of all three dimensions of time. It is as if, at such a time in a moment, all three concepts of space are connected into one point. And so, when this process takes place the further growth and the realization of the making of a soul, that what really is required is the understanding that a Soul, and a Kesdjanian body, and a physical body has a tremendous potentiality of becoming free from this Earth. Because all it then has to do is to unite in an understanding of wishing to join, of wishing to understand and a wishing of concern, a wishing to participate with each other; a wish to be concerned with, a wish to share, a wish to give for something else like, a Soul can have an influence on the physical body. A physical body can have a wish to be in prayer regarding the Soul. A Kesdjanian body can have a helping hand, on the one hand towards the physical body, on the other side stretching out towards the possibility of a Soul, uniting. So that then the process of this kind of fusion will lead to an entity of a different nature which will mean freedom. It cannot be done by two; it cannot be done by one; it can be by three as the first opportunity existing in the laws of numerology. From then on all kind of powers of three have the same property. Three to the third power has an entirely different property of a ninefoldness. That means the completion of an understanding of the three bodies having become one, in an understanding of the reality of all three, including the purpose of fusion and including at that time, the seeing of a reason why the dontinuation of life must proceed when life has been finished, as it were, with the conditions of the Earth as exemplified by my own personality. That is the Law of Nine; that is the Enneagram. After one's cycle has been performed, after the three segments have been transgressed going from one to the other in logical sequence from nine to three, from three to six, from six to nine, it has completed

this first spiral movement. At the point of nine it has a vision of the potentialities of possible cosmic consequences.

There are three spirals in the Enneagram. First, the self-conscious one; second, the cosmic conscious; the third, universal. The universal is very closely knit, little bit of a spiral ending in the moment of a point.

I hope you will understand Work more and more that way, that logically it will follow that when you wish to continue you will see when you are in despair, continue. The logical way of walking is to continue to walk until you are tired. If you haven't reached your aim you take time off and sit. When one walks in Work and you don't reach your aim, you take your time off and attend to your ordinary unconsciousness. The same way as ordinary unconsciousness takes time off at the end of the day and sleeps. But there is no reason for despair. It simply means the road is long or the difficulties to overcome are very difficult even to approach. The wish to want to find out has to be within one. It is not given from outside. It is from outside that the wish is awakened. A wish can never be given, not even by God. Creations of conditions can be given. 'I' knows what is good for it. It finds out what is good for 'it' by the creation of conditions in which the 'it' is at as much peace as possible so that then there is energy left over for the 'I' to grow and do its Wrok. Because the "i" Works for you. Work on yourself is the Work of 'I' on 'it'; that is where the parallel line comes, when you wish this 'I' to continue to Work on you because you have a wish to Work on yourself, you create this 'I' in continuation of the wish to observe this 'it' as 'it' behaves. It is so simple. You have to have that function take place in which it becomes observant of you under any condition whichever takes -- whatever takes place in your life, whatever

in unconsciousness you happen to experience, all the time your body is there and can be observed. It must become an object for the observation on the part of 'I'. Your wish is to continue to create this 'I;; that is why I say in the continuation of that wish, this wish becomes 'I' Try to understand it. When I am really engaged in anything that I wish for myself I become totally that what I wish to become. If I want to make money and I worship it as my god, then I become god in the form of money. If I have an aim, one aim, to take care of my mother, I don't forget; I take care of her. If I have an aim for myself to grow up I don't forget; I live my life but I am reminded; and I put a knot im my handkerchief and I do things to myself, and poke myself in the ribs, wear a hairy shirt at times, force myself under certain--incertain forms of discipline, obnoxious to me. But I do it. And then I am reminded that thank God there is Work to be done. Meetings are for that purpose: to poke you, to exchange ideas, to be reminded of the tilling of the soil, to be reminded of the facts of life regarding spirituality, to see that you actually mean it when you say 'I wish to Work', or 'I am interested' and that then whatever you say as a question indicates that. I would almost say that that what you wish to find an answer to, because it is absolutely necessary for you to continue to live if you see it that way. It is as if you were out of breath and at the last breath that you feel you still say 'I want to continue to live.' This is the attitude one should have in meetings; not laughter all the time. A meeting is not for that kind of nonsense. Every once in a while, yes, it can be loosened up by a little bit of hilarity. But that not a point of a meeting. A meeting is all and everything of yourself. That's your problem. With that you come and talk if you're honest. We have enough of that kind of meetings where you can unfold, when you can be present to yourself, when you can understand and be reminded of the other idea of life -- that other something, that

Legominism of spirituality, not just ordinary unconsciousness. Every body can do it. It is cheap. We're interested in a treasure, something that is not so cheap, something for which you have to pay a high price, but sometimes one sees it as Heaven and it is worthwhile.

And this is all the time I feel we should try to remember when you get together in a group, and when you ask, ask with seriousness, ask with attention. I said something about attention the other day: tension in the body changes into attention of your feeling. What does it mean? Do you understand? First, a-tension means much and much more. "A" is the (alpha prevra) that is the "a" which denies the existance of that what follows, like "atheist" is a-theist (a believer in God); and theist does not believe in God. Attention means "a-tension" in the presence of that, tension disappears. In your feeling there is no tension, there is vibration. There is a rate, a something that vibrates in accordance with certain demands of your feeling and your emotion in relation to that what you wish to gain. For that you don"t want tension. Tension belongs to the body. It uses up energy. When it becomes attention it becomes expressed in your voice. That attention that you then pay to your voice indicates the sincerity of your wish to be heard, that you have to have an answer to a question which concerns you about Work, or the difficulties that are involved in Work, or the doubts you have for your ordinary life, or that what you need for yourself as an aim to give balance or a perspective of how to live your life and why you wish to live it and want to acquire knowledge about yourself in order to live it well in accordance with what a man should be, harmonious in the eyes of the Lord. Try to see a little bit about how much of your questions do you actually into which then you introduce a certain desire, a

wish for spirituality or inner life. I'm sometimes, like sometimes you m

may be, arguing and foaming at the mouth, just to have a little argument settled so that you can have satisfaction of knowing more than someone else. That kind of attitude, an honesty to want to find out what is what with me. What is my experience and what for and why -- do I have to suffer, or not suffer, or why am I in doubt? Why can't I make up my mind? Why can't I be strong? what is it that is lacking when I see my weakness? Fear, for what? For someone else criticizing me? They can all go to Hell, when I know what I know about myself. No one has to add to my knowledge if I can find out myself, by means of objectivity, that what is the truth, I don't need to hear it out of the mouth of a little child.

The meetings will continue. They will continue to give you opportunities. You have to attend to them when you have a desire. You must not come when you don't have a desire. You want--you want to wish to talk about Work. For God;s sake, its just a little bit of an hour and a half in a week. If you cannot command that on the part of yourself, that at that moment you want seriousness about questions because you have Worked, because you have been up against it, because you have found out what you are and maybe you cannot live with yourself. You see how stupid you are, how stinking nonsensical your language is some times, how unbelieving, absolutely not becoming, with all the best of intentions you hav e with everything that you really wish and that naturally is your sincerity. Of course you are alive. Of course you want to know Of course you want to find out. God damn it, you are here at the Barn. That's for a purpose. If you don't belong here, then you get out. But when we're here we talk about Work, We talk about sincerity. We don't talk about environment. We don't talk about psychology, not too much. We don't talk about lovely groups who just sit a little bit and have a cup of tea and the roulette of Monte Carlo.

You see when I am sick I think about many things and I listen, if I can, to many tapes and meetings and I hear them and here and there there

is a very definite cry: "what will we do? How can we continue? What will happen?" And I say, your experience must become your teacher; that what you know because of the application of very simple thoughts or ~~feelings~~ feelings expressed in a little bit of a description of how to Work on oneself. You need help from each other. You must be quite sure that in the first place you really want to be honest, that you really want to find out, as there is that 'unquenching desire' Gurdjieff calls it which makes you do and make attempts hundred and hundred of times to become acquainted with this body in its manifestations and in its unconscious forms of behavior. But it is beautiful material to Work with. It is something that can give you such a panorama, such a vision of the possiblity of the future becoming your own with your wish to Work as a result of your attempts which are your ~~won~~ own and God given and for which God has placed you on this Earth in order to fulfill the functions of your ordinary life first in ~~the~~ understanding of life itself and then by God and by His help, to see what ought to be done in the maintenance of its totality of this universe. And We talk big words. I know. What is the difference? When I take a deep breath after a big word then I say "How much are you part of that bigness? what is that within ~~Ehk is your within~~ yourself that you can match against the purity as represented by God Himself wishing to become benevelent? How much benevolence is within yourself tha t you can show and make apparent to others so that they understand you loving them for the sake of their own growth that they then you wish to create and to help, to see what conditions can be conducive and to be patient and to sit and listen and then maybe give some kind of a suggestion or a helping hand or whatever you can do to see how to alleviate poverty of the spirit. See if you can help. See what you can do for each other. Every once in a while, not overdoing it, and not sentimentality, for God's sake don' t, just an ordinary human being speaking from his heart -- no more, but simply ~~form~~ to your heart to make it feel that you mean it and it is of value to you otherwise wise you wouldn't talk about it. And with that kind of, I call it spirit, you come into this kind of

a room and y ou wish to hear and y ou sit quiet expecting maybe, but at least hoping for a result within you of becoming more encouraged to wish to find out more, to become more adventurous, to do away with the blatant nonsense you are subject to by habit, to really make an attempt to wish to grow up and allowing, allowing for the process which is needed to give your mind and your feeling the proper kind of food, to see that it will eat and that it is becoming appetizing, palatable, that it has already a fragrance, that you say " yes, I know, something is cooking and it is of value to me because already I know my olfactory nerves tell me that it will by nourishing" and you sit down to eat. And you say "How surprising. I could have had all this without this group." And someone speaks and you listen and you say "No, that is a different kind of world than mine, but it is similar and I could not of thought of that." And so I listen to different words influencing my world, building within me a new world which I say again is my own, using building blocks whatever is available, polishing them and making them fit and sometimes leaving the rough edges so that I am reminded that Life is not always easy.

I should have intelligence. Shouldn't we all? Shouldn't we know by this time the meaning of the Barn, the meaning of an aim in one's life? Shouldn't it be clear that any turn you make with your body or any time that you see some people here at least y ou do say yes, this Barn, it reminds me. Thank God it exists. I want to help to sustain it for my own good, beause first I have to sustain it, it means something for me and then it has a result for someone else who can be helped. How is it, I love God first, I love my fellow man, then I love myself. Maybe this afternoon y ou know take care. Take care of y our psychological health. Make sure that y ou exclude different influences which you know already are deleterious. Try to become a grown-up, to avoid was te of energy. Make certain rules for yourself, simple; live in accordance with them. The simplest is the Golden Rule. Have a good afte rnoon. I hope I see you Sa turday.

Goodbye.

END OF TAPE

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